

The Explanation of

SUFFICIENCY IN CREED

- A Guide to the Straight Path -

**Of Imaam Muwaffaq-ud-Deen
Ibn Qudaamah Al-Maqdisee
[Died 620H]**

**By the Shaikh, the 'Allaamah
Muhammad bin Saalih Al-'Uthaimeen**

**Hadeeth Verification and Footnotes by
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Table of Contents

1.	The Verifier's Introduction	1
2.	A Brief Biography of Imaam Ibn Qudaamah	5
3.	Mentioning some of Ibn Qudaamah's Books on Creed	8
4.	A Brief Biography of Shaikh Ibn Al-'Uthaimeen	10
5.	The Commentator's Foreword	14
6.	Important Principles on Allaah's Names and Attributes	16
	The First Principle.....	16
	The Second Principle.....	17
	The Third Principle.....	20
	The Fourth Principle.....	24
7.	The Author's Introduction	25
	What the Introduction of the Book consists of.....	26
8.	Accepting the Ayaat and Ahaadeeth on Allaah's Attributes	29
	Discussing the Texts on Allaah's Attributes and the Methodology of People in Approaching them.....	31
	Clarifying the Discussion on the Texts with regard to Clarity and Ambiguity.....	33
	The Definition of <i>Radd</i> , <i>Ta'weel</i> , <i>Tashbeeh</i> and <i>Tamtheel</i> and their Rulings.....	33
9.	Statements of the Imaams of the Salaf on Allaah's Attributes	35
	What the words of Imaam Ahmad consists of.....	36
	What the Statement of Imaam Ash-Shaafi'ee consists of.....	37
	The Path of the Salaf with regard to Allaah's Attributes.....	38
10.	An Incitement to the Sunnah and a Warning against Bid'ah	39
	The Sunnah and Bid'ah and their Rulings.....	40
	The Statements concerning an Incitement towards the Sunnah	

and a Warning against Innovations.....	43
A Debate between Al-Adarmee and an Innovator.....	45
11. Mentioning some of the Ayaat on Allaah's Attributes	49
The Attributes of Allaah mentioned by the Author.....	50
The First Attribute: The Face.....	51
The Second Attribute: The Hands.....	51
The Forms in which Allaah's Hands are Mentioned.....	52
The Third Attribute: The Self (<i>Nafs</i>).....	53
The Fourth Attribute: The Coming of Allaah.....	54
The Fifth Attribute: Contentment.....	55
The Sixth Attribute: Love.....	55
The Seventh Attribute: Anger.....	56
The Eighth Attribute: Discontentment.....	57
The Ninth Attribute: Disliking.....	57
12. Mentioning Some of the Ahaadeeth on Allaah's Attributes	59
The Tenth Attribute: Descending.....	59
The Eleventh Attribute: Amazement.....	60
The Twelfth Attribute: Laughter.....	61
The Thirteenth Attribute: Rising over the Throne.....	63
The Fourteenth Attribute: Allaah's Highness.....	67
The Meaning of Allaah's State of Being above the Heavens.....	70
The Response of Imaam Maalik.....	71
13. The Speech of Allaah	73
The Fifteenth Attribute: Speech.....	75
Those who Oppose Ahlus-Sunnah with Regard to Allaah's Speech.....	76
A Commentary on the Author's Words regarding Allaah's Speech.....	78
14. The Qur'aan is the Speech of Allaah	82
A Discussion on the Qur'aan.....	83
The Qur'aan is Letters and Words.....	88
Descriptions of the Qur'aan.....	90
15. The Believers' Seeing their Lord on the Day of Judgement	93
Seeing Allaah in the Hereafter.....	94
16. Allaah's Divine Execution (<i>Qadaa</i>) & Preordainment (<i>Qadar</i>)	96
<i>Al-Qadar</i> (Divine Preordainment).....	98
<i>Al-Qadar</i> is not an Excuse for the Sinners.....	102

Compromising between a Person's Deeds being a Creation from Allaah and it being Earned by the One performing it.....	104
Those who Oppose the Truth regarding <i>Al-Qadaa wal-Qadar</i>	105
17. Eemaan (Faith) is Speech and Action	108
<i>Eemaan</i> (Faith).....	109
18. Faith in Everything the Messenger has Informed of	111
Auditory Reports (<i>As-Sama'iyat</i>).....	111
The First Example: Israa and Mi'raaj.....	112
The Second Example: The Angel of Death's Encounter with Moosaa.....	114
The Third Example: Signs of the Hour.....	116
The Trial of the Grave.....	123
The Punishment and Pleasure of the Grave.....	125
The Blowing of the Trumpet.....	127
The Resurrection and the Gathering.....	129
The Accounting.....	131
The Balances.....	134
The Dispersal of the Records.....	137
A Description of the Receiving of the Book.....	138
The Fountain (<i>Al-Hawd</i>).....	139
A Description of the Fountain.....	140
The Bridge (<i>As-Siraat</i>).....	141
A Description of the Bridge.....	142
The Crossing over the Bridge and Its Manner.....	143
The Intercession.....	144
Paradise and the Hellfire.....	148
The Location of Paradise and the Hellfire.....	150
The Inhabitants of Paradise and the Hellfire.....	151
The Slaughter of Death.....	152
19. The Rights of the Prophet and his Companions	153
Special Characteristics of the Prophet.....	155
The Merits of the Companions.....	159
Bearing Witness that Someone will be in Paradise or Hell.....	164
Those who were Designated to Paradise.....	165
Those who were Designated to Hell.....	166
Declaring the Muslims Disbelievers due to their Sins.....	168
The Rights of the Companions.....	170
The Ruling on Reviling the Companions.....	171
The Rights of the Prophet's Wives	173

Falsely Accusing the Mothers of the Believers.....	176
Mu'awiyah bin Abee Sufyaan.....	176
The Khilaafah.....	177
The Ruling on Obedience to the Khaleefah.....	178
Hijrah from the People of Innovations.....	180
Disputing and Arguing in the Religion.....	182
Signs of the People of Innovation and a Discussion on some of their Groups.....	183
Differing in the Subsidiary Issues.....	187
Ijmaa' (Consensus) and Its Ruling.....	188
Taqleed (Blind-Following).....	189

THE VERIFIER'S INTRODUCTION

Verily, all praise is due to Allaah. We praise Him, we seek His refuge and we ask for His forgiveness. And we seek refuge in Allaah from the evils of our souls and from the evils of our actions. Whomsoever Allaah guides, there is no one that can lead him astray and whomsoever is led astray, there is no one that can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah - He stands alone and with no partner. And I bear witness that Muhammad ﷺ is His slave and His Messenger. To proceed:

We would like to introduce this book "The Explanation of Sufficiency in Creed by Ibn Qudaamah" written by Shaikh Muhammad bin Saalih Al-'Uthaimeen, in its present format to our Muslim brothers so that they may see in it a clear, magnificent, lucid and pure example of the Creed of the Saved Group - the one which will be triumphant until the establishment of the Hour - and they are *Ahl-us-Sunnah wal-Jamaa'ah*. This is especially critical since we are in a time in which there is a great need for the rectification of the proper Creed, which is in fact the firm foundation upon which righteous deeds are produced.

The author of this discussion on Creed has talked at great length of following the way of the *Salaf* and the scholars of Hadeeth in regard to this issue. Thus you will see that he has filled his book with Qur'aanic verses, reports from the Hadeeth, statements of the Companions and sayings of the righteous scholars. Consequently, he (Ibn Qudaamah), may Allaah have mercy on him, was the possessor of an upright and correct Belief (i.e. Creed),¹ being an honorable and pious worshipper of Allaah, and following the regulations laid down by the *Salaf*.² He was a leader with regard to knowledge and action. And this pure Creed (of his) produced an overwhelming effect for him in his life, such that it was

¹ 'Amr Ibn Al-Haajib described him in this manner. See *Siyar A'alaam an-Nubalaa* (22/167)

² Ibn An-Najjaar described him in this manner as occurs in *Adh-Dhayl 'alaa Tabaaqat-il-Hanaabilah* (2/135)

For indeed, whenever anything is consigned to the protection of Allaah, He safeguards it and He is the best of protectors.⁷

May Allaah send His peace and blessings upon Muhammad, his family, his Companions and all those that follow, in that respect.

Glory be to You, O Allaah and by Your praise. I bear witness that there is no deity worthy of worship except You. I ask for Your forgiveness and I turn to You in repentance.

Egypt - Isma'eeliyyah City

Day of Al-Jumu'ah, 6th of Rajab, 1410H

Written by Ashraf 'Abd-ul-Maqsood bin 'Abd-ir-Raheem

⁷ From the book *Al-Adhkaar* of An-Nawawee (pg. 44)

A BRIEF BIOGRAPHY OF IBN QUDAAMAH AL-MAQDISEE

His Name and Lineage

He was Muwaffaq-ud-Deen Abu Muhammad 'Abdullaah bin Ahmad bin Muhammad bin Qudaamah bin Miqdaam bin Nasr bin 'Abdillaah Al-Maqdisee, who later became Ad-Dimashqee, As-Saalihee.

His Birth:

He was born in the month of Sha'baan in 541H in the small town of Jamma'eel in Palestine.

His Early Life and Travels:

He entered the city of Damascus with his family when he was ten years old.⁸ There, he memorized the Qur'aan, as well as the abridged form of Al-Kharqee (a Hanbalee book of Fiqh).

He and his cousin, the Haafidh 'Abd-ul-Ghaneer Al-Maqdisee (*rahimahullaah*), traveled to Baghdad in 561H, where they heard much from the many scholars that were present there.

He acquired so much knowledge and understanding of the Religion that he surpassed the companions of his study gatherings, showing an extraordinary ability. Thus, the knowledge of the (Hanbalee) *madh-hab* and its principles fell upon his shoulders.

His Piety and Abstinence:

He was pious, abstentious of the worldly life and consciously submissive to Allaah. He held reverence and prestige. He had leniency and tolerance and all of his time was spent absorbed with seeking knowledge and implementing action. He would counter false disputing with solid arguments and concrete evidences. And he would not

⁸ **Translator's Note:** This was after his family had assisted in resisting the aggression of the Christians in Jerusalem. Likewise after this, he (Imaam Ibn Qudaamah) made Jihaad alongside Salaah-ud-Deen Al-Ayyoobee.

become enraged or aroused, while on the other hand his opponents would scream and become furious with anger.

His Teachers:

Shaikh Ibn Qudaamah (*rahimahullaah*) acquired knowledge from a vast amount of scholars of his time. The most famous among them were Taquee-ud-Deen Abu Muhammad 'Abd-ul-Ghaneer Al-Maqdisee (d. 612H) and the Faqeeh of Iraq, the counselor to Islaam, Abul-Fath Nasr Ibn Fataa'an, better known as Ibn Al-Mannee.⁹

His Students:

He had many students, the most famous of whom were Shihaab-ud-Deen Abu Shaamah Al-Maqdisee (d. 665H) and the Haafidh Zakee-ud-Deen Abu Muhammad Al-Mundhree (d. 656H), as well as others.¹⁰

The Statements of the Scholars about him:

Abu 'Amr Ibn As-Salaah (*rahimahullaah*) said: "I have not seen the likes of Shaikh Al-Muwaffaq."

Ibn Taimiyyah (*rahimahullaah*) said: "No one possessing more understanding of the Religion entered Shaam, after Al-Awzaa'ee, other than Shaikh Al-Muwaffaq."

Al-Mundhree (*rahimahullaah*) said: "He was the Faqeeh, the Imaam. He narrated hadeeth in Damascus, issued legal rulings (*fataawaa*) and taught classes. He authored many books, both short and long, on the subject of Fiqh, as well as other subjects."

Adh-Dhahabee (*rahimahullaah*) said: "He was one of the eminent Imaams and an author of many books."

Ibn Katheer (*rahimahullaah*) said: "He was the Shaikh-ul-Islaam, an Imaam, a scholar, outstandingly proficient. There was not found in his

⁹ **Translator's Note:** He also learned from contemporary scholars of his time, such as: Ibn Al-Jawzee, Hibbatullaah Ibn Al-Hasan Ad-Daqaaq, Abul-Fadl At-Toosee, Abul-Makaaarim Ibn Hilaal, Abu Zur'ah Ibn Taahir, Yahyaa Ibn Thaabit and more.

¹⁰ **Translator's Note:** Another of his famous students was Ibn An-Najjaar, who said of him: "He was the Imaam of the Hanbalees in Damascus. He was trustworthy (in reporting), a noble and very generous in giving. He possessed good character and was a pious worshipper. He followed the methodology of the Salaf, giving off light, such that one could benefit from him without even hearing him."

era nor before it by a long span of time, anyone possessing more (understanding of) Fiqh than him."

His Written Works:

The written works of Imaam Al-Muwaffaq are many and they reach the level of the excellence of scholars. Ibn Rajab (*rahimahullaah*) said: "Shaikh Al-Muwaffaq has authored many excellent books on the (Hanbalee) *madh-hab*, both on fundamental (*Usool*) as well as subsidiary issues (*Furoo'*), on Hadeeth, the (Arabic) Language, Zuhd (Abstinence) and Raqaa'iq (heart-softening material). His books on the subject of *Usool-ud-Deen* reach a level of high quality. Many of them were written according to the way of the hadeeth scholars, thus they are loaded with *ahaadeeth* of the Prophet, reports of the Salaf and chains of narration. This was the methodology employed by Imaam Ahmad as well as other hadeeth scholars."

From these books are the following:

On Fiqh: *Al-Mughnee* (in 10 volumes), *Al-Kaafee* (in 4 volumes), *Al-'Uddah*, *Al-'Umdah*, *Al-Muqn'a*

On 'Aqeedah: *Lum'at-ul-'Itiqaad*, *Al-Qadar*, *Dhamm-ut-Ta'weel*

On Usool-ul-Fiqh: *Rawdat-un-Naadhir*

On Raqaa'iq and Zuhd: *Al-Riqqah wal-Bukaa*, *At-Tawwaabeen*

On Hadeeth: *Mukhtasar 'Ilal-ul-Hadeeth Lil-Khilaal*

He has authored other books as well, which are now between the stages of print and manuscript. We ask Allaah that He enable us to see this light of guidance at a near time.

Imaam Ibn Qudaamah passed away in 620H, may Allaah have mercy on him.

IMPORTANT PRINCIPLES CONCERNING ALLAAH'S NAMES AND ATTRIBUTES

Before entering into the core of this book, I would first like to introduce some important principles related to Allaah's Names and Attributes.²⁰

The First Principle: What is obligatory from the texts of the Qur'aan and the Sunnah regarding Allaah's Names and Attributes

With regard to the texts of the Qur'aan and the Sunnah, it is obligatory (concerning Allaah's Names and Attributes) to leave their proofs and implications upon their literal meanings without changing them. This is because Allaah revealed the Qur'aan in a plain Arabic language and the Prophet ﷺ used to speak with the Arabic language.

Therefore, it is obligatory to leave the implications of the words of Allaah and the words of the Messenger of Allaah ﷺ as they are, in that language. Also, changing it from its literal meaning is speaking about Allaah without knowledge and this is forbidden, due to the statement of Allaah:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنٌ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٢﴾

"Say: 'The things that my Lord has indeed forbidden are the great evil sins, whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for

²⁰ Shaikh Muhammad bin Saalih Al-'Uthaimeen has a great book on the subject of Allaah's Names and Attributes in which he states a number of important principles regarding this topic. We have provided a checking for it and it is called "*Al-Qawaa'id-ul-Muthlaa fee Sifaatillaahi wa Asmaa'ihil-Husnaa*" (Ideal Principles concerning Allaah's Names and Attributes). It deserves to be studied and devoted special attention to.

which He has given no authority, and saying things about Allaah of which you have no knowledge.'" [Surah Al-A'araaf (7): 33]

An example of this principle is found in the statement of Allaah:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

"Nay, both His hands are widely outstretched." [Surah Al-Maa'idah (5): 64]

Indeed, what is literally apparent from this ayah is that Allaah has two actual hands. Thus, affirming that is obligatory, due to this principle. So if someone were to say that the meaning of His hands is "power", then we must say to him that this is changing the word from its literal meaning. And saying this is not permissible, for it is speaking about Allaah without knowledge.

The Second Principle: Concerning Allaah's Names

There are several subdivisions included in this principle:

The First Subdivision: All of Allaah's Names are the best (i.e. perfect)

This means that they all possess the highest extent of goodness. This is since they are comprised of perfect attributes. There are no deficiencies to be found in them in any way whatsoever, for Allaah says:

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

"To Him belong the best of Names." [Surah TaHa (20): 8]

An example of this is the name Ar-Rahmaan, which is one of the Names of Allaah, for it demonstrates a magnificent attribute - which is (His) vast mercy.

We know that *Ad-Dahr* (time) is not one of the Names of Allaah, for it does not possess a meaning that reaches the highest extent of goodness. As for the Prophet's ﷺ statement: "Do not curse time, for indeed,

THE QUR'AAN IS THE SPEECH OF ALLAAH

[26] From the Speech of Allaah, is the Glorious Qur'aan. It is the plain Book of Allaah and His firm rope. It is His straight path and the revelation of the Lord of the universe. The most honorable spirit (Jibreel) brought it to the heart of the best of messengers, in a clear Arabic language. It was revealed and not created. From Him it began and to Him it will return.

[27] It consists of precise chapters, clear verses, letters and words. Whoever recites it and does so properly (with 'Iraab), he will have ten good deeds for every letter he recites. It has a beginning and an end, and it consists of sections and parts. It is that which is recited by the tongues, memorized in the hearts, listened to by the ears, and recorded in the scriptures (*masaahif*).

In it are verses that are clear and ambiguous, that which abrogates and those that are abrogated, those that are specific and those that are general, and those that contain obligations and prohibitions.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ

"Falsehood can not approach it from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise (Allaah)." [Surah Fussilat (41): 42]

قُلْ لِّبِنِ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْءَانِ لَا

يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

"Say: If mankind and jinn were to gather together to produce the likes of this Qur'aan, they would not produce the likes thereof, even if they helped one another." [Surah Al-Israa (17): 88]

-- the explanation --

A Discussion on the Qur'aan

The Noble Qur'aan is from the Speech of Allaah that was revealed and not created. From Him it began and to Him it will return. It is the Speech of Allaah – its letters and its meanings.

The proof that it is the Speech of Allaah is Allaah's statement:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ

"And if anyone of the polytheists seeks your protection, then grant him protection, so that he may hear the Speech of Allaah." [Surah At-Tawbah (9): 6] Meaning the Qur'aan.

The proof that it is revealed is Allaah's saying:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ ۚ

"Blessed is He who sent down the Criterion (Qur'aan) to His slave (Muhammad)." [Surah Al-Furqaan (25): 1]

The proof that it is not created is the statement of Allaah:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ

"Surely, to Him belongs the Creation and the Command." [Surah Al-Araaf (7): 54]

Thus, He has placed the Command as being separate from the Creation – and the Qur'aan is from the Command of Allaah due to His words:

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ

"And thus We have sent to you (O Muhammad), a revelation (i.e. the Qur'aan) from Our Command." [Surah Ash-Shooraa (42): 52]

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ ۖ إِلَيْكُمْ ۚ